conversions occasionally occur; and these become quite common in the fourth, generation.

The orthodox Jew of former days remembered the Almighty at every step. Religion was closely entwined with his everyday life and held sway over him through ceaseless ceremonies, prayers, and benedictions. Almost every act was first consecrated by some kind of ceremonial. While modern religion is regarded rather in the light of an adjunct to daily life and as something outside its sphere, in those days it occupied the centre and permeated the whole—morals, family life, hygiene, household, food, profession, sexual intercourse, education, and clothing. These matters are withdrawn from the influence of religion to some extent in the first generation of enlightenment, wholly in the succeeding two. Thus variations in the spiritual and external life of the Jews have replaced uniformity. An immense distance separates the orthodox Jew with his religious fervour from the Jew of the third or fourth generation of enlightenment, who is apt to look upon religion as a superfluous remnant from former days and treat it with indifference or even distaste.

The weakening of the religious ties had a disastrous influence on the consciousness of community among the Jews, for it was religion in its traditional form which had kept them together. All through the Middle Ages and right into

the nineteenth century religion distinguished them from their Christian neighbours even more than language. To non-Jews the criterion of the Jew was his religion, and to him a Jew remained a Jew even when he adopted the vernacular, but not if he became a Christian. With this step he changed his identity and no longer belonged to Jewry. In fact, even now Jewish religion is so closely interwoven with Jewish tradition and civilization that it cannot be renounced without simultaneously renouncing everything that is Jewish. The change of religion usually leads in the following generations to intermarriage with non-Jews, and thus even